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cussed with a lucidity and a wealth of illustration and reference which should aid in stimulating research and in diverting the industry and zeal of many workers into lines of activity where every stroke will count and every new fact will mean some real progress.

There are a few simple figures and diagrams in the text, the scope of the volume apparently forbidding very copious illustration. A comprehensive bibliography is appended to the volume, and there is an index more adequate than is frequently the case in books of this sort. The press work is admirable.

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EDWIN O. JORDAN.

THE EVOLUTION OF THE IDEA OF GOD : AN INQUIRY INTO THE ORIGINS OF RELIGION. By *Grant Allen*. New York : Henry Holt and Company. 1897. Pages ix, 447.

Whatever may be the ultimate position assigned to Mr. Grant Allen's work, there can be no doubt that in many respects it is a remarkable production. It must be so accounted if for no other reason than that its whole argument is based on the conception of the continued life of the dead, a conception which is substituted for the animism which since its formulation by Dr. E. B. Tylor has become accepted almost universally as expressing the general idea entertained by primitive man in relation to the observed activities of nature. Of course Mr. Allen is not the first to make that change, or rather to recognise the important rôle to be assigned to the spirits of dead men in primitive belief. This was done particularly by Mr. Herbert Spencer ; and in my own *Evolution of Morality* the same ground was taken, as it was later by Mr. J. G. Frazer in his very able work *The Golden Bough* to which the author of the present volume expresses his deep obligations. Mr. Allen regards his work as a reconciliation between the schools of humanists and animists headed respectively by Mr. Spencer and Mr. Frazer, with a leaning towards the former, but at the same time as giving an original synthesis of the subject. It must be supposed, therefore, to have considerable novelty and if half the claims made for it in this respect be well founded, Mr. Allen's work will justify itself, whatever may be the fate of its main conclusion.

In his Preface, the author furnishes a list of the views which he considers novel, and as it gives a good idea of the contents of his work, its chief features may be reproduced here. He refers to two points especially as new : the complete demarcation of religion, as practice or worship, from mythology, and "the important share assigned in the genesis of most existing religious systems to the deliberate manufacture of gods by killing." This is one of the cardinal notions of the book a large portion of which is assigned to its development. Among its other novel ideas, Mr. Allen enumerates the following : "the establishment of three successive stages in the conception of the life of the dead, which might be summed up as corpse-worship, ghost-worship, and shade-worship, and which answer to the three stages of preservation or mummification, burial, and cremation ; . . . the entirely new

conception of the development of monotheism among the Jews from the exclusive cult of the jealous God; the hypothesis of the origin of cultivation from tumultuous offerings, and its connexion with the growth of gods of cultivation; the wide expansion given to the ancient notion of the divine-human victim; . . . the suggested evolution of the god-eating sacraments of lower religions from the cannibal practice of honorifically eating one's dead relations; and the evidence of the wide survival of primitive corpse-worship down to our own times in civilised Europe."

This is an imposing array of conclusions and it must be admitted that Mr. Allen has supplied strong evidence in support of them. They all have a distinct bearing on the evolution of the idea of God, which is the subject of the work, and particularly has the survival of corpse-worship which the author regards as the starting-point of such evolution. Nearly all the other matters referred to have a relation, direct or indirect, to this fact, and when combined with the deliberate manufacture of gods by killing which, as we have seen, is one of Mr. Allen's cardinal notions, corpse-worship furnishes the key to his theory of the evolution of the God idea. Of course, the corpse which is regarded as sacred carries with it the notion of the spirit of the dead man as still living, and in more or less intimate association with the body or its remains. There is no difficulty in establishing the general belief in such a connexion, which accounts, as the author points out, for the care with which the head or skull of a dead person is often preserved. Mr. Allen argues ingeniously that burial and cremation had their origin in the endeavor to get rid of the presence of the spirits of the dead; with little practical result, however, as first ghost-worship and then shade-worship was substituted for corpse-worship, the difference being one of refinement of spirit existence, not change of spirit nature. By worship is meant the ceremonial offering of food or other things to the spirit or god, which is at first a satisfaction of the wants of the dead to prevent them from injuring the living, but afterwards becomes developed into the sacrifice intended to insure the active interference of the deity on behalf of his followers.

Ancestral-spirit worship may be regarded as the natural process; but mankind was not satisfied with the gods thus obtained, and set about the manufacture of artificial gods. The former may be regarded as the family or tribal gods, and they would suffice so long as the wants of their descendants and their mode of existence continued the same. That the "manufacture of gods by killing" originated in changes such as attend progress in civilisation would seem to be required by the nature of the artificial gods. One class of these consists of foundation-gods, that is the spirits of human beings who have been buried beneath a building to give firmness to its foundations. It has been usual to ascribe this practice to a desire to appease the earth-demons, but it can hardly be doubted that the intention was, as Mr. Allen insists, that the spirits should become actual guardians of the place where they were buried. The practice belongs to what Mr. Speth terms "builders rites and ceremonies," and it is marvellous how tenacious it has been. It is not surprising that the barbarous custom has survived to the present day among uncul-

tured peoples, but it appears to have not been unknown in Europe down to five hundred years ago, especially in connexion with city walls and gateways. The other great class of artificial gods consists of the "gods of cultivation." Mr. Allen thinks that cultivation of the soil began in the unconscious sowing of seed upon the newly turned ground of a burial plat or barrow. Among other food offerings at a grave would be seeds, some of which would take root and produce a crop of grain, which a savage would presume came from the spirit of the dead, who, "pleased with the gifts of meat and seeds offered to him, had repaid those gifts in kind by returning grain for grain a hundredfold out of his own body." This view of the origin of cultivation of the soil is as rational as any other that has been proposed, and it is supported by the fact that many peoples of varying degrees of culture have been accustomed to sacrifice human victims "whose bodies are buried in the field with the seed of corn or other bread-stuffs," and sometimes a portion of the victim's blood was mixed with the grain in order to fertilise it. The story of the Meriah sacrifice of the Khonds of Orissa has become almost classic, although it is paralleled by reference to the customs of other peoples, particularly the ancient Mexicans. Mr. Allen remarks on the fact that an expiatory value attached to the Meriah sacrifice. The death of the victim was supposed to ensure not only good crops but also immunity from all disease and accident.

Mr. Allen believes the Christian legend to have been mainly constructed out of the details of the early god-making sacrifices, and as the establishment of this point would seem to be the chief aim of his laborious work, this notice may well be concluded by some reference to that subject, and to the bearing of the facts collected by him on the evolution of the general idea of God. Now there can be no doubt that the Christian legend reproduces very closely in many of its details the incidents which accompany the artificial production of the corn-gods and of the wine-gods, of whom Dionysus is a type of earlier paganism. The sacrament in which the body of Christ is eaten in the form of bread and his blood is drunk as wine is such an identification. Christ was recognised as God and man like the earlier deities, and he is regarded as the son of, and in a sense one with, the older ethnical deity, and thus "he is offered up, himself to himself, in expiation of the sin committed by men against divine justice." He voluntarily submits to death, and is also bought with a price, as with the Meriah of the Khonds and similar victims. There is a curious analogy throughout the whole subsequent procedure. "The sacred victim is cruelly scourged that his tears may flow. . . . The episode where Herod and his men of war array the Christ in a gorgeous robe is the equivalent of the episode of the Mexican king arraying the god-victim in royal dress, and is also paralleled in numerous other like dramas elsewhere. The women who prepare spices and ointments for the body recall the Adonis rites; Pilate washing his hands of the guilt of condemnation recalls the frequent episode of the slaughterers of the god laying the blame upon others, or casting it on the knife, or crying out, 'We bought you with a price; we are guiltless.'" There is nothing improbable in

all this, seeing that, as Mr. Allen points out, Christianity united in itself all the most vital elements of the religions then current, and all the old religious ideas crystallised around the person of its founder. In the doctrine of the bodily resurrection of Jesus, which is the central idea of Christian teaching, we have a phase of the primitive belief on which corpse-worship is based. The dignity assigned to Christ after his ascension followed naturally from his relationship to Jahveh, who from being the local deity of the Israelites became the Supreme God of the Universe. Mr. Allen explains the steps by which the change took place, and there is no more difficulty in connexion with the process than in the notion of a tribal chief becoming the head of a world-wide empire, especially as it is accompanied by association of the spirit of the dead with the solar body.

There are two aspects of the religious question which require fuller treatment than Mr. Allen has accorded them. The ideas entertained by a people in relation to the deity having developed in the human mind, the general idea of God is thus a kind of mental reflexion, and the genesis of this idea has yet to be definitely traced, although much has been done by Professor Tiele and other writers in this respect. The ethical side of religious development also requires much more consideration, and although Mr. Allen purposely abstains from considering the ethical aspect it is by no means clear that he is justified in doing so, if he wishes to make his treatment of the evolution of the idea of God complete. There is much evidence to show that the supposed desire or will of a deceased chief, that is a human god, is regarded as requiring obedience. If such be the case, worship and offerings are only one aspect of religion, its other aspect being ethical. The moral ideas we ascribe to God are as much a reflexion from our own minds as are the ideas we entertain as to his being.

C. STANILAND WAKE.

THE NON-RELIGION OF THE FUTURE. A SOCIOLOGICAL STUDY. Translated from the French of *M. Guyau*. New York: Henry Holt and Company. 1897. Pages, xi, 543. Price, \$3.00.

As pointed out by the author, M. Guyau's present work is intimately related to his earlier ones treating of æsthetics and morals. Beauty, according to his definition, is "perception or an act that stimulates life simultaneously on its three sides—sensibility, intelligence, will—and that produces pleasure by the immediate consciousness of this general stimulation." Hence the æsthetic sentiment is identical with self-conscious life, that is with the life which is conscious of its own subjective intensity and harmony. On the other hand, M. Guyau supposes the moral sentiment to be identical with "a consciousness of the powers and possibilities in the sphere of practice of a life ideal in intensity and breadth of interest," such possibilities relating chiefly to one's power of serving other people. When this consciousness of the social aspect of life is extended so as to embrace the totality of conscious beings, "not only of real and living, but also of possible and ideal beings," the religious sentiment appears. Thus, the essential unity of æsthetics with morals